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Disciplinary problems caused by teachers usually fall into two basic classifications—lack of social skills and lack of teaching skills.

Lack of social skills.—Many problems arise in this area because of the teacher's being guilty of any or a combination of the following: embarrassing a student in front of his peers, being rude or impolite, being too stern, playing favorites, being inconsistent, failing to hold sacred that which a student has privately confided to the teacher, being unaware or failing to give consideration to students with handicaps, ignoring or treating lightly reasonable requests or questions by the students, being moody, allowing overfamiliarity with students (being one with them but not one of them).

Lack of teaching skills.—Some common failures of teachers in the areas which breed disciplinary problems are: lacking in preparation and organization; lacking variety in methods; making assignments too difficult, too easy, or too ambiguous; failing to insure the comfort of students (heating, lighting, ventilation, and so forth); being too easily swayed or taken off the subject by student pressures; testing of subject materials not covered by the class; failing to make clear the learning procedures to be followed; spending time out of the classroom; lacking any democratic approaches to learning.

¹ Don F. Colvin, "Good Teachers . . . and Discipline," **The Improvement Era,** Vol. 61, No. 11, November 1958, p. 819.



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Editorials

DISCIPLINE

ISCIPLINE" is a strong word with many uses but with one fundamental meaning—teaching, learning, instructing. Where there is no learning, we say there is a lack of discipline. The interested student will learn; the disinterested student will not learn. This is the heart and core of the whole matter. When the student is not interested, we say we have a "discipline" problem. We should say we have a "teaching" problem—how to obtain interest.

The symptoms of discipline problems vary. With children it may be manifested in rebelliousness and noise; in teen-agers, by attention to other activities or to daydreaming; in adults, by mind-wandering or sleeping. It is a mistake to think one has discipline merely because there is no physical disturbance. Lack of attention manifest in any pattern is equally deadly to the learning process. Lack of discipline ("interest") in an adult class is the most frightening and often the most baffling of all the problems facing the teacher. But it is all too often a problem the teacher ignores, either because of ignorance of its existence, or because the sound of his own vioce, undisturbed, is soothing to his ego.

The problem centers around one thing— "How do I get the student interested?" First, the teacher should ask himself why the student is disinterested.

Is the subject related to his world?

Is the discussion over his head? (It fails to tie in with what he knows.)

Is the treatment too elementary—dealing with things the student already knows?

Does his prior experience with the teacher stand in the way?

("It was not interesting yesterday; why should I listen today?")

This second area is of equal importance:

What does the student need?

What are his natural interests?

Have I adapted the lesson to these needs and interests?

Discipline is not a synonym for the "whip"; it is a problem for the teacher or leader. It is a barometer of the effectiveness of the teacher and the progress of the student.

W.E.B.



THE visitor had only been in the room for a few moments when a massive bulldog lumbered in, paid the stranger the courtesy of a fleeting glance, and made his way to the young man, brushing hard against his leg. The boy reached down and gave the dog the attention he apparently sought, while the guest commented on the size and obvious physical strength of the animal. At that moment the boy's affection for the dog became very apparent as he briskly patted and stroked his canine companion. The man and the boy talked for a few moments, and the visitor remarked how gentle and friendly the dog appeared to be. Seeming to sense that he was the subject of the conversation, the dog crossed the room to where the guest stood and, having received a brief pat, climbed into a chair and planted his two huge, front paws on the chest of the visitor. Although the man was pleased that the dog reacted toward him in a friendly way, the unexpected weight almost pushed him over. The boy, in reply to the comment about the dog's temperment, said, "When you tie him up, his whole personality changes and he becomes very agressive and mean. If any stranger comes around when he is tied, he pulls awfully hard against the chain."

What a difference between being tied and being free. The Lord made men free! In classroom situations teachers often restrict that freedom through inappropriate disciplinary measures.

Discipline is often thought of as the result of training to achieve order, or more practically, to eliminate petty distractions and annoyances which cause irritation and frustration. It is often a product of a teach-

er's insecurity—his feelings of urgency or desperation when his status or role is jeopardized. In its best sense, however, discipline is not the pay-off for correct training which teachers impose on students; it is the self-direction which comes from thoughtful consideration of the needed benefits to oneself and the group. It is the ability to yield to ideals when faced with conflicting inclinations.

Disciplinary methods employed in the field of religious education are, in a large measure, an indication of the success of a teacher. Authoritarian control may bring order, but this kind of conformity is negative so far as character development is concerned. Teachers who use it are, in fact, working against their own purposes. If discipline is forced upon students so that they blindly submit to authority, one may suspect that little progress is being made in character development. However, if discipline is motivated from within so that it is an expression of character, ideals, and desires, then religious education is taking place.

The implication is that religious education requires the development of self-discipline. The absence of self-direction and the use of coercive procedures are evidences of weakness or failure in the seminary and institute program. If we are not building attitudes and habits which result in dutiful behavior and which work toward the cementing of precepts and actions, we are not directing activities in a religious channel. From this point of view, the disciplined life is the ordered life as well as the free life.

A.L.P.

ISCIPLES are disciplined; yet some who followed the Savior went to sleep during crucial lessons in his ministry. Some failed to prove loyal to Jesus when questioned regarding their associations with the Master. Did Jesus cast them out—give up on them? No! He gave them opportunity for service. He got close to them and shared his spirit with them. Once they became his true disciples, they followed him everywhere and eventually had strength enough to give their lives for his sake.

Is a similar philosophy necessary in our classrooms? Students are looking for a shepherd, not a sheepherder. They want to be disciplined!—not by you, the teacher, but by themselves. We can help, and we should. You can lead a student to the lesson, but you can't make him learn.

1. Involve students.

In one seminary class there was a boy who was a quiet, rebellious loner. He was not an overt discipline problem, but he was not a disciple either. The teacher decided to dramatize the martyrdom of Joseph Smith. Each class member was asked to play a role, and this young man was to play Willard Richards. He considered it just another assignment to be filled, but, as he fought in the jail and sensed the frustration of Joseph's situation, he became involved. He saw that Joseph and he had many things in common, and he became a disciple. After this involvement he participated in class and was no longer a discipline problem. Instead, he wanted to be a disciple.

Teach correct principles to students through behavioral involvement, and they will govern themselves. Involve the students, and a personal conversion takes place. They become disciples.

2. Be honest with yourself and get to know yourself.

Jesus could love his enemies and teach them because he could distinguish between their problems and his own. We frequently let ourselves be burdened with students' problems to the exclusion of our own, not relating our classroom difficulties with the problem of the student. To forget oneself may seem to be the Christian thing to do, but, in reality, it often creates "one-way relationships." Discipleship involves two people; and in recognizing the problems of each, it is easier to arrive at solutions that are beneficial to both.

A teacher in our program confessed to me that he secretly wished a certain student would be absent each day. He rationalized that he could then have a good class. The student was rude and outspoken; his problem was his behavior. The **teacher's problem** was that he did not like the boy and did not know how to deal with his behavior. After the teacher realized this, he conceived a plan which would show interest and friendship to the student and fulfill both their needs.

One day before the class began, the teacher approached this student, gave him a banana, and instructed him to eat it in class. He told the boy not to be surprised at what might happen. The student sensed his help was really needed, and he willingly complied. He began to eat the banana, and after a few warning glances, the teacher picked him up and threw him out of the room. The class was shocked! When the student came back into the class and told how it had been staged, he became the center of attention; and it was easy for the teacher to talk about the story of Jesus casting the moneychangers out of the temple.

The student was not helped until the teacher honestly looked at his **own** problem and changed his attitude toward the student. The teacher involved the student and ended up really liking the boy. The student seemed to sense this when he later confessed to the teacher, "I didn't know you were like this. I like you."

3. Be honest with students and get close to them.

A teacher attempted to present a lesson on enthusiasm which he honestly was not enthus-

DISCIPLIN



4

iastic about teaching. It was going badly. Students were not paying attention and were showing little motivation. For some reason the teacher paused, looked at his class, and said honestly to the students, "You know, the truth is I can't work up any enthusiasm for this lesson."

This led to one of the most productive lessons he had taught. The class **all** had suggestions and ideas to help him, and they were honestly concerned about **his** problem.

Another seminary teacher resigned his position in mid-year because of "discipline" problems. When the students learned of this, they were upset and called him to ask that he return. "We didn't know it was troubling you this badly," they said over the phone.

The teacher was not sharing himself; he was not letting them know their behavior was defeating him. Both he and the students were being deprived of an honest relationship. (It would not seem necessary to confess all our reactions and feelings to students. Jesus said, "But let your communication be, Yea, yea; Nay, nay. . . .") (Matthew 5:37.)

Would there be anything wrong in telling students the honest feeling you have when they miss your class? How could a friend be absent when he **knows** you miss him and that you are jealous of other things that would take precedence. When you express honest feelings to a

student, he cannot argue with them because they are yours; but he does try to clear up your feelings by expressing his own. In this exchange of feelings, a friendship develops because you really get to know each other.

A teacher or a student cannot be disciplined until he gains self-control. This may happen when we know who we are and how we are coming across to others. As teachers we have a choice opportunity to furnish the student with valuable feedback on himself. With this image reflected back to him, he will be able to see himself more clearly and improve if he wants to.

In summary, then, we must do as Jesus did to gain disciples. This can be done by:

- 1. Involving students.
- 2. Being honest with yourself and knowing your feelings.
- 3. Being honest with students and sharing your feelings with them.

"For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow his steps." (I Peter 2:21.)

Are all your students disciples? If not, convert them. Your discipline problems will then begin to disappear.

E IS DISCIPLESHIP

Kenneth Jackson Principal, Salt Lake East Seminary



COMB FOLLOW MRS

Seth D. Redford, W. Idaho, E. Oregon Seminary District Coordinator

ESUS said, "Come, follow me." Those to whom he addressed these words dropped their fishing nets and tanning tools and followed him. What personal character traits did Jesus have that would impel men to leave their nets and the security of their chosen vocations to follow him? The same magnetic characteristics which caused men to follow Jesus can be found in our Church leaders and teachers today. Listed by example in this article are some of the more common traits of character to be developed in successful leadership.

Humble and Teachable

"Blessed are the poor in spirit," said Jesus in his Sermon on the Mount. "Poor in spirit" implies humility and teachability. Great leaders and teachers of the Church believe in this beatitude. They recognize their limitations in knowledge and understanding but seek learning experiences daily.

A bishop told the writer of an experience he had while on a mission in England. He was walking down the busy streets of London (in 1926) with his mission president, Elder James E. Talmage of the Quorum of the Twelve. President Talmage stopped, took a little book out of his pocket, and wrote in it; then he continued down the street. The elder was intrigued and curious. "President," he said, "I don't want to seem inquisitive, but what did you write in your little book?" President Talmage gave this very striking reply, "Elder, there are times in life when certain combinations of conditions come together to develop an idea of great magnitude. These circumstances may never come

together in the same way again. We must capture the idea at the time it is presented. It has been a custom throughout my life," said President Talmage, "to write down good ideas. This way they can be enjoyed to bring about a better way of life." Good ideas, so captured, can be used in teaching and speaking; in leadership opportunities; in service to others; and in personal improvement and fulfillment.

Great men learn from many sources—from nature, in the quiet solitude of the countryside; from the busy city streets; from the enthusiasm of youth and from the wisdom of the aged. They are humble; they are teachable.

Dedication

The second personal character trait of great leaders and teachers of the Church is dedication. Men and women totally dedicated are willing to give up all they have in this life-if such a sacrifice would become necessary-in promoting and living the principles of the gospel. The story is told of a young family in the Church. The husband had just lost his job and he and his wife anxiously surveyed their resources-\$500 in the bank and a few canned goods in storage. "These will not last very long," she remarked to her husband as she thought of their large family and the great need they would have for the sustaining things of life. As they were talking, the doorbell rang. The bishop and his first counselor had come to call. After they had exchanged greetings and were comfortably seated, the bishop remarked, "Brother, as you know, we are building a new chapel and we are hard pressed for funds. We

would like to have you and you wife pay \$500 to help out with the building program." The young wife's eyes filled with tears as she remembered the \$500 they had left to see them through until her husband could get another job. The husband was faced with a very serious decision. "Where is the checkbook?" he asked his wife. He then wrote out a check for \$500 and gave it to the bishop.

Great leaders and teachers in the Church are willing to give of their time, talents, money, and even their lives, if necessary, for the building of the kingdom of God in the earth.

Integrity

Integrity is a great test of character. It is dedicated to principle in action. The great leaders and teachers in the Church are honorable men and women of unquestionable integrity.

One of the regional representatives of the Twelve told me of his experience as a young, struggling lawyer. He had just lost his wife in death and had farmed out his three young children to his friends. While he was sitting in his law office one day, a man walked in and laid a large roll of money on the table; then the man stated, "No questions asked," and started to leave the room. A great moment of decision was about to take place. The young lawyer was active in the temperance movement in the area and he knew this was a quiet "pay off." In a flash his mind reflected upon the great need that he had for financial assistance and his desire to take care of his young family. The lawyer leaped to his feet and met the man before he reached the door. With one hand on this stranger's shoulder and the other clutching the bills that had been laid on the table the attorney said, "Here is your money. Don't ever come into my office again and attempt to bribe me with a similar proposition." His dedication to principle was unwavering even in the face of grave necessity.

Great leaders and teachers of the Church are totally dedicated, not only to the Church itself, but to each principle of doctrine. Their services cannot be bought and sold like chattel in the marketplace of life. They stand firm and true. Their integrity is unshakable.

Enthusiasm

The fourth personal character trait of leadership is that of enthusiasm. "Enthusiasm is caught," states Catherine Bowles in the little Sunday School illustrated booklet, "You Are Called to Serve." Great leaders and teachers in the Church are enthusiastic about their assignment. The appeal of their product is gauged by the way people feel when they hear leaders speak, watch them administer, or hear them teach. After hearing a certain speaker, a listener remarked, "I cannot remember exactly what he said, but I can remember the way I felt when he said it." Enthusiasm is what you see in a young boy's eyes when his father says, "Let's go fishin'." It is revealed in a young girl's voice when she tells about "her first successful date." Enthusiasm gives spice to life. It is that "something" that makes a person want to be a part of the effort or organization. In his book Teaching with New Techniques, Charles R. Hobbs writes:

Enthusiasm grows out of:

An inner conviction of the eternal value of the gospel plan.

A deep appreciation for the wonderful blessings of being alive. A feeling that life is a great adventure.

A keen power of observation.

An obsession to do simple things better in class than they have ever been done before.

A lively, spontaneous sense of humor. (Charles R. Hobbs, **Teaching with New Techniques**, p. 26.)

Great leaders and teachers are enthusiastically involved in the cause they represent.

Quiet, Calm Faith

The fifth personal character trait of great leaders is a quiet, calm faith. During a lifetime of observing great leaders, it has been noted they have something "different" when it comes to faith. They seem to have confidence in what they are doing. They go about their work in a calm, quiet manner. They are not frustrated by inner or outer conflicts. Through sincere repentance, the cankers and callouses of the past have been washed away. When the time comes to speak or teach, their faith enables them to receive the inspiration and guidance necessary. People who exercise faith are assisted in discerning the right course of action to take. This calm, quiet faith is a result of a quiet conscience.

A quiet, calm faith should not be misunderstood as weakness in any way. Great leaders have a determined, driving force to accomplish the assignment; but they stand before the people confident—through previous prayer and meditation and supplication—that they are ready to do the Lord's will, to serve him, and keep his commandments. While listening to such leaders and teachers, one has a feeling of strength. One is impelled to follow because

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THE LAMANITE SEMINARY PROGRAM

HERE is nothing wrong with the Lamanites that the right kind of education will not amend. Some love and understanding of the true feeling of our Lamanite brothers and sisters will go a long, long way toward mending the ills of this branch of ". . . the royal house of Israel, and of Joseph, who are making ready for the coming of the bridegroom."

The modern prophets have announced that the time has arrived for the restoration of Lamanite Israel. The Lamanite seminary program, a special program within the Department of Seminaries and Institutes of Religion of the Church, has been developed within the spirit and meaning of that decree. It has as its special objective the task of equalizing the opportunities of the Lamanite youth with those of the other youth of the Church. Because of the limitations placed upon the Lamanites in the past, it is necessary that an extra effort be expended in their behalf to make it possible for them to function properly, according to their destined responsibility and calling. The special Lamanite seminary program is, therefore, flexible and pliant so that it can be adapated to meet the basic needs of its assigned group. The elementary, junior high, secondary, and even college students fall within its scope of responsibility.

The Lamanite seminary program should in no way replace the regular program of the Church. Its special nature fits the fringe areas of the Church administration where insufficient priesthood and auxiliary leadership exists to support the regular seminary or Church programs. It works hand in hand with the missionary effort and may be used as one of the best tools for introducing and teaching the gospel. When enough local strength has been developed to carry on the regular Church programs, the Lamanite seminary program moves farther out into more remote areas along with the stake or full-time missionaries.

Providing lesson material which is Lamaniteoriented and adequate to meet students' needs

has been a challenge to the Department. At the present time 14 courses of study have been developed at seven different age levels. Although most Lamanite seminary classes are held on a weekly basis, the program is moving toward holding classes daily. At present there are a number of classes which are held more often than weekly. This makes it necessary for the teacher to supply additional lesson material between the weekly classes, and the Department is now in the process of writing supplemental lessons to meet the needs of these teachers. Many picture stories and filmstrips are provided for each course. These all depict Lamanite characters in lifelike situations. Other teaching aids which assist the inexperienced teacher are also supplied.

About 75 percent of the teaching staff is composed of missionaries. It is the goal of the Department to use qualified local people as teachers wherever this becomes possible.

Three major situations confront the Lamanite seminary program. The first of these concerns the federal boarding school where the Lamanite seminary program had its beginning. In 1958 the Department received permission from the General Authorities to conduct a survey to determine how adequately the Church was filling its responsibility to its Lamanite membership in the United States. It learned from this survey there were 1,350 Lamanite students at seven off-reservation boarding schools and several on-reservation boarding schools who had been registered by their parents as LDS preferred. The schools were to provide facilities to the various churches involved for one hour of religious instruction per week plus regular Sunday worship. It was learned that our Church had no uniform program to fill this responsibility to these Lamanite youth. As a result, the Lamanite seminary program had its beginning in 1959.

During the process of developing a program to fill the needs of the boarding-school students, it became evident that many Lamanite students were attending various public schools that did not provide released time; and there were no facilities for religious instruction. Moreover, the trend for Indian students to attend public school was increasing.

In an effort to care for these public school children, the Department and the missionaries became involved in an immense transportation problem. Various types of facilities were found at or near the schools where, upon written permission from their parents, students attended seminary class at the close of the school day. It was the responsibility of the missionaries or teachers to get children home after class. All sorts of unusual transportation arrangements were resorted to, making it quite evident that this arrangement could not long endure. A third idea was, therefore, experimented with; so by the time the General Authorities inaugurated the policy that missionaries were not to transport anyone in their vehicles, a possible solution was on its way. The home seminary seemed to be the answer.

The Lamanite people are not able to furnish transportation to central classes for their children. If the children cannot come to the teacher, then why not have the teacher go to the children? Parents should be more involved in their children's education, both religious and secular. At any rate, the seminary program is moving in this direction as a partial solution to its problems. The home seminary approach seems to reach into the heart of some of the most serious needs of the Lamanite religious educational responsibilities. In this situation the parents become involved to a degree which was quite impossible in the case of the central classroom. This procedure needs more testing and experience, but at this stage of development it appears to have considerable potential.

The ever present challenge for supplying adequate curriculum faces the Lamanite home seminary program at the present time. The material written chiefly for the boarding school situation is not a complete answer to the lesson needs of a family. New problems of age-span, equipment, parent involvement, and preschool children challenge the teacher.

New opportunities also present themselves. The home may be the best workshop for learning situations. Here basic needs become more evident to the teacher, and he must face the challenge of upgrading the total home environment. He is confronted with the need for a more adequate understanding with the parents in gaining permission to teach their children. This is especially true where nonmembers are involved.

Plans are now being made to serve a new area of Lamanite population. It is estimated that of the 600,000 registered Lamanites in the United States, 40 percent have moved from the reservations into urban areas. To serve these Lamanites, wards and stakes will need to bring them into new and significant projects. This is just beginning, and programs are being set up in Phoenix, Oakland, Chicago, Denver, Seattle, Tacoma, Vancouver, Los Angeles, and Tucson. In addition, other areas will soon be involved. It is estimated there are between 45,000 and 70,000 Indians in Los Angeles; 50,000 in Chicago; 9,000 in Phoenix; and 5,000 in Denver. This challenge must be met and an adequate program established.

At this writing there are 56 areas in the Lamanite seminary program, including 21 states and Canada. The 1968 school year ended with an enrollment of 14,259 students. Of that number, 3,815 were baptized members; 7,744 were LDS preferred; and 2,700 remained unclassified due to inadequate reporting. This total represents an increase over the 1967 school year. The Lamanite seminary group recorded 869 baptisms during the year. There were 1,308 different class locations. Of these, 575 were of the home seminary type and the balance of 733 were central classes in boarding schools, chapels, or halls of various types. Nineteen were daily classes; 22 were held three times a week; 49 were held two days a week; and 1,218 were held weekly. There were 696 parents involved in the home seminary classes and another 730 parents involved otherwise. The program has 49 full-time coordinators, 21 part-time coordinators, 113 part-time paid teachers, 110 volunteer unpaid local teachers, and 398 missionary teachers.

Arizona has the largest number of students with 3,649; Canada is next with 2,451; New Mexico, with 1,947, is third. Arizona and New Mexico have most of the boarding school students. The elementary age level is the largest student group with 5,500 students; junior high is next, with 1,729; high school has 1,428; post high school, 401; kindergarten has 1,216; and 3,974 are unclassified.

The rate of increase for the next five years is estimated at 15 percent per year, which will make a total of 23,911 Lamanite students in the seminary program by 1973.

In addition to these figures, 3,100 Lamanite seminary students were taken into the Lamanite foster home placement program last year. Also, 160 Lamanite students are attending either early-morning or released-time seminary. This Continued on page 31



LBERT R. Lyman was born to Platte D. Lyman and Adelia Robison on January 10, 1880, at Fillmore, Utah. His father was a counselor to Silas S. Smith, whose company of pioneers sent out by Brigham Young reached a point overlooking the Colorado River at the famous "Hole-in-the-Rock" on November 13, 1879. His mother had remained behind and was not with the first company to cross the Colorado River at this point. However, after the birth of Albert, this intrepid mother joined another company and came through the "rock" with her infant son in December 1880. They came into Piute and Navajo country and lived in the fort in Bluff. In a few years the family moved to Scipio; but, when Albert was 11 years old, they returned to Bluff.

During his teen years he worked on the range in the area near Blanding, Utah. Albert was married to Mary Ellen Perkins in 1902 in the Salt Lake Temple, and in 1905 they established their home in Blanding. He has since been known as the first settler of the community.

Brother Lyman never had the opportunity to graduate from district school, but has written and published several books and articles which have had wide circulation. Among his books are The Voice of the Intangible—later revised under the title of Man to Man; Indians and Outlaws; The Outlaw of Navajo Mountain—originally published as a serial in The Improvement Era; and The Edge of the Cedars. These are historical novels are articles regarding his life in southeastern Utah.

Albert Lyman's teaching career began in 1908 when he accepted a position in the public schools. He had no college degree, but only a temporary teaching certificate which he received after taking an examination. However, he did summer work at the Brigham Young University and at the University of Utah, completed many correspondence courses, and kept his teaching certificate in force. To those who inquired about his credentials, he always replied that his teaching was his degree; and, if they wanted to find if he could teach, they could "come and see."

He served his community, not only as a teacher (29 years), but also as the superintendent of schools in San Juan County.

His teaching experience in the Church began while he was in his teens. He taught the "religion class," the forerunner of the present Church seminary program. In 1928 he began teaching in the Blanding Seminary, a position he filled for 13 years. He has always been a very popular speaker with young people, and seminary students in the eastern Utah district still ask him to address them.

The responsibilities of husband, father, and family have been fulfilled by Brother Lyman in an exemplary manner. After the death of his first wife, he married her sister, Gladys Perkins Tomney. She has been a wonderful mother to his 15 children, working shoulder to shoulder with her husband. Their home was happy and peaceful, where the gospel was taught and where "family meetings," songs, and prayers were the highlights in their lives. Albert Lyman now has 79 grandchildren, 104 great-grandchildren, and one great-great-grandchild, making a total posterity of 199 souls. His descendants have been sent as missionaries into many nations of the world.

Albert R. Lyman was a member of the San Juan Stake Presidency for 27 years. He has been a stake patriarch for 28 years and still functions in this capacity. He and Sister Lyman have spent seven years as missionaries to the Indians. Long ago when he was stake president of the YMMIA, it was not uncommon for him to travel 600 miles on horseback to visit the wards and branches of the stake.

Brother Lyman feels that his entire life has been a series of faith-promoting incidents. In a statement of "Greetings" prepared by him in 1966 he wrote:

On this, the eighty-sixth anniversary of my birth, as an expression of my gratitude for having been preserved through dangers and poor health to the present day, I send these greetings to my children and to my kindred and friends. I am sincerely grateful to the Giver of all things that I can still take part in the great work of human progress; I am grateful for the integrity of my children; for the sterling men and women with whom my lot has been cast and for the rich variety of experiences through which my way of life has led. These eightysix years have been a most interesting and profitable interval. I am thankful for what seemed to be calamities; they have served an essential purpose.

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Models For Youth

Hoyt W. Brewster Jr. El Camino Institute Instructor

As youth view the turmoil which besets so many facets of the world in which they live and as they contemplate their role in our increasingly complex society, multitudinous decisions confront them. "What shall I be?" say some, reflecting upon their choice of vocation. "Whom shall I marry?" say others, anticipating that momentous event in their lives.

While these two questions are of extreme importance to the future happiness and wellbeing of the individual and society, a question which, in great measure, will determine the answers to these questions—and perhaps, to all self-inquiries of life—is "WHO SHALL I BE?"

This type of introspective question brings into focus the need for a personal and individual feeling of identity in every youth. As young people mature and commence an independent course in life where they become more and more responsible for the direction of their lives, they must respond to the self-inquiries of "What kind of person am I?" and "What type of person do I hope to become?" As their self-images formulate, young people begin to assess the values and patterns of living to which they have been exposed, assimilating those which they feel should become a part of their identity and rejecting those which are not consistent

with their self-image.

In seeking the answer to the question of their identity and the role in which they will feel most comfortable, youth commences a search for appropriate models or idols with whom they can identify. These models, good or bad, will come from the world with which they are most familiar. Consequently, the scope of youth's exposure to various types of individuals will determine the framework in which they will begin the task of self-identification.

Two of the major environments in which youth can find models with which to identify are the home and the classroom. The responsibility to provide adequate role models in an appropriate environment is a burden which should weigh heavily upon the shoulders of all parents and teachers. The scriptures are explicit in outlining the responsibility of parents to set proper examples for their children, and literature in the field of physchology is replete with illustrations of how children are prone to imitate the actions of their parents. However, while the importance of a good parental image should be stressed, one should also recognize the significant impact that a teacher can have as a model for youth to follow.

The important role that a teacher can play in the lives of youth, and its accompanying challenge, has been stressed by President McKay, who said:

The most important responsibility that can come to a man or woman, not only in the Church, but also in life, is the responsibility of training and teaching children and youth, and in that training to avoid leaving an impression that might misdirect or injurcany one of those boys or girls. (David O. McKay, "Guidance of a Human Soul—The Teacher's Greatest Responsibility," The Instructor, September, 1965, p. 341.)

While the teacher is faced with the dilemma of recognizing his inadequacy and human failings on the one hand and striving to be an example of the Savior on the other hand, he must, nevertheless, recognize the significance of his position of influence. The gospel teacher stands at the pinnacle of opportunity to influence young lives. Of course, the obvious goal of the teacher should be to present Christ as the ultimate model for youth-and all mankind -to follow, and each classroom experience should be planned with this objective in view. Nevertheless, it is the gospel teacher who stands before youth and says, "I am a representative of the Savior. My commission is to teach you to follow the example of Jesus; and in order to do that, I must strive to be like him." As one writer suggested:

Herein lies the supreme challenge of the Gospel teacher: to exemplify the Savior Himself and thereby draw students to an ideal pattern of living. An inspired teacher represents the Saviour: he sees with His eyes, he walks in His steps, he speaks with His authority, and he acts in His name. With this power, he becomes the "good example." (Lorin F. Wheelwright, "See the Flower in the Seed," The Instructor, January, 1964, p. 3.)

With this tremendous responsibility there also comes an inherent danger. For if the teacher, through his words or actions, alienates the students, they will not only reject him, but it is almost a certainty that they will also reject the attitudes and values he proposes. Thus, the personal life of the gospel teacher must convey the message that it is worthwhile and rewarding for youth to live the type of life exemplified by Jesus and typified by the teacher.

In addition to living his life in such a manner that youth will want to identify with him—and ultimately with the Savior—a teacher has

the unique opportunity of introducing students to the lives of great men and women of all ages. To portray the transformation of Peter from a humble fisherman to the dynamic leader of Christ's church is to suggest that regardless of one's origins, he can rise to great heights by following the teachings of the Savior. To contrast Alma as the rebellious son with Alma as a great political and church leader is to underscore the possibility for repentance in a young person's life and to stress that, in spite of past mistakes, one can still make something meaningful and significant out of his life. To point out the impact Mary Fielding Smith made as the wife of a patriarch and mother of a prophet is to stress the significance of the role of a wife and mother. To emphasize the beautiful and lasting relationship between President and Sister McKay is to indicate to young people that, in spite of rising divorce statistics and the increase of unhappy marriages and broken homes, marriage can be made an enduring relationship between two people deeply in love and committed to following the example and teachings of the Savior.

Under the guidance of an alert and enthusiastic teacher, a search into the lives of these and other great people can be a most rewarding experience for youth. Mere names and inanimate pictures can suddenly take on new dimensions. As the pages come alive, young people begin to discover the qualities that made these people great, the problems they faced, and the methods used to overcome them. A renowned educator has suggested that "If we can help young people make heroes of truly great men and women we will have given them living lights to draw them steadily toward eternal life. (Asahel D. Woodruff, **Teaching the Gospel**, Deseret Sunday School Union, 1961, p. 96.)

In a day when popular idols of youth can advocate free love, legalized use of marijuana and other harmful drugs, blaspheme the name of Deity, and otherwise spread their unsavory influence among young and fertile minds, youth need the kind of models that will lead them away from the unhappiness and despair of momentary gratifications of the flesh toward the permanent happiness and satisfaction of eternal life.

The challenge to the teacher, then, is to facilitate youth's search for identity and guide them along the right paths. By providing proper models with which a youth can identify, we can alter, not only the course of one young life, but also the destiny of countless numbers of other lives. Perhaps, ultimately, we can alter the causes of the nation and of the world.



SPIRITUALITY CANNOT BE STORED



"SPIRITUALITY cannot be stored!" The words of the speaker echoed in the teacher's ears as he entered the supermarket. Row on row of food took on new significance as he absentmindedly pushed the cart up the crowded aisles.

The several methods of food preservation seemed to stand out in bold relief as he passed by-sugar-cured hams, foil-wrapped and ovenready; frozen, red sockeye salmon, sliced and ready for the pan; salt pork; pickled this and pickled that. Shelf above shelf, seemingly endless rows, were heavily laden with fruits and vegetables-canned, bottled, and sealed in plastic. Foods were powdered, roasted, crystallized, carbonated, dehydrated, and vacuum-packed; fresh produce was chilled and sprinkled. All these varieties of food were preserved, packed, and on display. They were ready to be purchased, prepared, and eaten. Some of it was just days old; some, weeks, months, and even years old-commodities for physical well-being.

In contratst, commodities for spiritual wellbeing are of a volatile nature and cannot be preserved, but must be continually revitalized to be possessed.

A "grocery list" of spirituality is unique.

They who would qualify themselves as spiritual must seek to possess faith, hope, and love. They must remember virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence. (See D&C 4:5-6.)

These qualities are available to him who "asks" and "knocks." Such a seeker can make a self-assessment regarding the personal attributes revealed as requisite to Church membership. (See D&C 20:37.) The criteria for such soul-searching include (1) a contrite spirit; (2) repentance from sin; (3) willingness to take upon one's self the name of Christ; and (4) a determination to serve Christ.

Possession of such qualities qualifies one

to be baptized; and, once baptized, he has the opportunity to renew his commitment with the Lord each time he partakes of the sacrament. Thoughtful attention to the sacrament prayers and partaking of the sacred emblems provide weekly opportunity to review the threefold baptismal commitment, i.e., the initial taking of Christ's name and the pledge always to remember him and keep his commandments. In return, the Lord promises that his spirit will always be with the worthy participant. (See D&C 20:77,79.)

The Sabbath was established for man for his blessing, and the observance of this day provides a most essential means to spirituality. The full import of observance of the Sabbath day looms large when it is envisioned as a personal defense against worldiness as well as a means of spiritual growth and development. It is in this context that the Lord has said, "and that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.) The succeeding verses of this section, elaborating upon the guidelines for an uplifting Sabbath, include the powerful injunction that it is essential for all to be spiritually perceptive in sincerely confessing the hand of the Lord in all things.

Persons desiring spirituality are admonished to pray always and not faint. Further, they are told not to perform anything unto the Lord except they ask that he will consecrate their performance, that it may be for the welfare of their own souls. (See 2 Nephi 32:9.)

Such performance and services to God and to mankind need to be given and are to be offered in keeping with divine spirit and direction as contained in Doctrine and Covenants, Section 121:41-44. These verses, though often quoted and frequently memorized, are again presented to those seeking knowledge, that they may benefit from reexposure to this powerful yet uncomplex declaration:

Phillip Redd District Coordinator Edmonton, Canada

> No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

> By kindness, and pure knowledge, which shall greatly enlarge the soul without hy-

pocrisy, and without guile-

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterward an increase of love toward him whom thou has reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (D&C

121:41-44.)

Family spirituality may be promoted and maintained if parents use the special supplement for home evenings and faithfully prepare for family instruction and activity. To those who incorporate this program into their family life, the promise of the prohpet David O. McKay is as follows:

Families who prayerfully prepare and consistently hold their weekly Home Evenings, and who work together during the week to apply the lessons in their lives, will be blessed. There will be better feelings between husband and wife, between parents and children and among children. In such homes the Spirit of the Lord will be manifest. (Preface, 1967 Family Home Evening Manual.)

The apex of spiritual experience is available on a regular basis to those who prepare themselves and live worthily to attend the house of the Lord. "Spiritual feasting" for such individuals has been most aptly described by Elder Orson F. Whitney in words cast in bronze for the Alberta Temple:

Hearts must be pure to come within these walls,

Where spreads a feast unknown to festive halls.

Freely partake for freely God hath given,

And taste the holy joys that tell of heaven. Here learn of him who triumphed o'er the grave,

And unto men the keys, the kingdom, gave.

Joined here by power that past and present bind.

The living and the dead perfection find.

Eternal joys of heaven give the whisper of promise and meaning that it is life eternal to know the only true God and Jesus Christ whom he has sent. (See John 17:3.)

Garnish to the requisites for spiritual wellbeing includes acknowledgment of the Lord's hand in all things as well as an awareness that our ways are not his ways and our thoughts are not his thoughts. (See Isaiah 55:8-9.)

Though it is not possible to store spirituality, it can be revitalized—powerfully and effectively—in the lives of those who will.

All are charged to be full of charity toward all men and to let virtue garnish their thoughts unceasingly. To him who is successful in the attainment of these qualities is the assurance of the following:

- 1. Confidence in the presence of God
- 2. Doctrine of the priesthood upon the soul
- 3. Constant companionship of the Holy
- 4. Judgment and wisdom founded on truth and righteousness
- Everlasting dominion without compulsory means (See D&C 121:45-46.)

These were the challenging thoughts of the teacher as he viewed a storehouse of physical food. He resolved that from then on he would give more consideration to spiritual food. "Filler" lessons must be deleted so that his students would receive adequate amounts of this "special" food so essential for spiritual health and growth. He left the supermarket more keenly aware that spirituality must, indeed, be revitalized. Truly, "spirituality cannot be stored."

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Self-Discipline

Fred Goldthorpe Associate Director Salt Lake Institute of Religion

AN ANYONE be so presumptuous as to suppose it possible to give direction to another's life without first having control over his own? Few people, in whatever occupation, are in a posititon to provide direction or to encourage redirection as are seminary and institute teachers. No other persons in the Church, regardless of their callings, spend as much time actively teaching the gospel principles. Hour after hour, day after day, before many hundreds of eager minds, they are encouraging and giving meaning to life through an understanding of the concepts Christ taught. Once this unique position comes to the realization of the teacher, it is usually followed by a self-determination to provide even more direction to his own life. How to begin-and once begun, how to proceed in an orderly way-is the problem. Like every other endeavor in life, the first step is the most difficult.

Mediocrity-The Standard

It is hoped that every reader will have recognized that mediocrity seems to be the standard set by most men for themselves. There are so few who have mastered anything. Master tradesmen are all but nonexistent. True, some have been awarded this title; but few perform anywhere near the implied level of their diploma. Why should anyone master a skill when someone less proficient creates a product of inferior quality and is rewarded in the same degree? Where do you find a real jeweler, a master cabinetmaker, a plumber who understands plumbing, or an auto mechanic who can repair an automobile without experimentation? We have become accustomed to accepting a mediocre job. It does not really do any good to demand more than mediocrity; who would produce? Tragically, this standard is also present among educators, both in the classroom and at the administrative level. So many just occupy a space, fill a seat, or assume a position. They do nothing to set a new standard of achievement but are content with the same level set by those whose place they have taken. There are some, however, who for various reasons elect to rise above this standard. In most industries the rewards for a higher level of performance are of a monetary and/or recognition type. Even in the field of education, some have elected to reward the superior teacher in these ways. Unfortunately, so many rebel at the thought of

being rated that they deter the incentive program and are happy with one level of salary and equal recognition. Because the majority are mediocre, they usually set the standard.

Some Desire to Excel

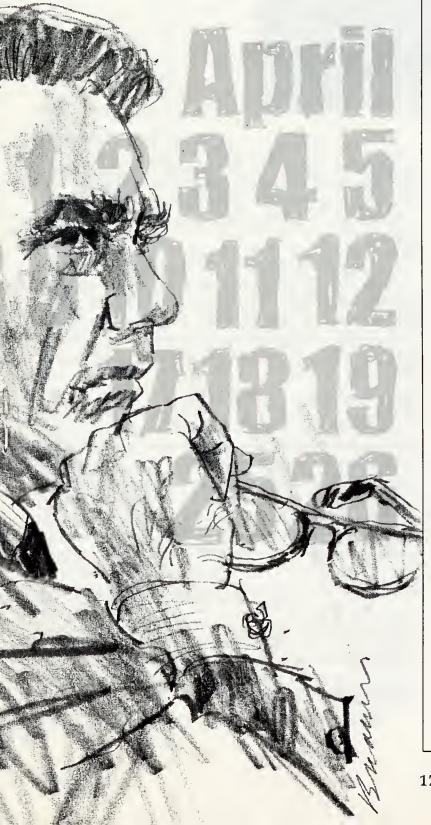
Why then do some desire to set themselves apart from the majority? Why are some teachers so sought after by students? Why do some have such a profound influence upon the lives of students, while others only impart information? The reason could be that these teachers have set for themselves a new and high standard of performance. They have set for themselves goals at which others scoff; yet the goals are realistic. To achieve them, one has to be determined to be other than mediocre. Regard-



less of the desire—whether it be to become a superior teacher, to acquire a doctorate, to learn a new language, or to pilot one's own plane-a goal must be set; then follows the problem of self-discipline in order to achieve it. Almost any goal can be achieved if there is sufficient desire—if that person is willing to sacrifice whatever is necessary in order to attain it. Now my purpose is not to suggest goals; that is your concern. Mine is to suggest a program of self-discipline in order that you may be helped in the acquisition of your goals.

Make Time

In order to accomplish whatever goal you have set for yourself, time and effort must be spent-time and effort in addition to whatever is



required in your daily work. Therefore, the proper organization of time is the first prime requisite for success. This organization is usually referred to as scheduling. The word suggests proper use of time or specific times in order to accomplish specific purposes. The first problem, then, is where to find time for the new work. Mornings, these precious hours before the regular workday begins, are the most productive for most people. So many are deceived into supposing they need eight or nine hours of sleep when, in reality, six is ample for most adults. An extra two hours in the morning and at least one extra hour in the evening -instead of television-provide two full additional workdays. If an extra four hours can somehow be arranged Saturday morning, you have two and a half workdays for your own. Imagine what you could accomplish if instead of a fiveday work week, you had eight! Now there will be some-in fact the majority-who smile at this point. There are they who are satisfied with the level of mediocrity acceptable to most others as well as to themselves. But some few will be determined enough to separate themselves from these that they will plan and arrange their time. They will sacrifice a little of that beauty sleep and find time for their new goal. It takes only a little additional effort to become an expert at most things. Not an expert in the sense of absolute proficiency or specialization, but expert in the sense that you have separated yourself from this majority by setting a higher standard. To meet the standard is always easy. To pass the standard and establish yourself as an expert requires determination and willpower. The will to succeed is coupled with selfdiscipline. Whenever you require more of yourself than do others, you have the right to expect greater success. This success is dependent upon the measure of self-discipline you establish. The rapidity of achievement is in direct proportion to the degree of will and self-discipline. To become the master of oneself should be the aim of every Latter-day Saint. Self-mastery in regard to the use of time and energy is one area that can pay real rewards.

Set Time Periods

Long-range goals are paramount, but it is the reaching of short-term goals that brings us to eventual success. Allow yourself to taste success often. It does not matter what the final goal is; there are always many steps that must be taken and plateaus to reach along the way. Make each of these a milestone and set a specific time for its attainment. Be realistic; do not expect miracles! No matter what your dream, it can be realized; but it is important

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The Master Teacher







Charles D. Salisbury Sabbatical - BYU

OW then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14.)

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

Inasmuch as teaching is such an important part of every person's life, it is expedient that we learn as much as we can about this important art. To whom should we go for instruction? Jesus Christ has been looked upon throughout the centuries as the ideal teacher. The profundity of the truths he taught and the simplicity of his language have justified the conclusion that he is the teacher's teacher. We will profit by an examination of his teaching methods.

Jesus Christ Taught by Example

The great personality of Jesus and the example that he set for others were his greatest teaching tools. He lived the things that he taught. The eloquence of his words was cold in contrast with the warmth of his personality. Christ taught, ". . . whosoever will save his life shall lose it. . ." He gave us the perfect example of this principle; he lived it by preparing, serving, and finally, by actually giving his life. He taught, ". . . beware of covetousness: for a

man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) His life was a living example of this also. At his death the only earthly possession he had, apparently, was the robe with which he was clothed.

As teachers, we must learn that the example we set for others is a more effective method of teaching than the words we expound. The master teacher taught, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.)

He Dramatized His Teachings

Closely associated to Christ's teaching by the power of example was his dramatization of significant gospel principles. At the last supper he washed the feet of his disciples to illustrate his teachings of service. This was a dramatic way to emphasize that he who is servant of all will be master of all. Probably more dramatic than this was his great display of divine power in curing many informities and healing the blind. No wonder he concluded these teachings with the statement, ". . . Go your way and tell John what things ye have seen and heard. . . ." Luke 7:22.) They had learned through his actions that Jesus truly was the Christ.

Miraculous Events Were Used to Teach

Christ, as we can see, often performed mir-

acles for the benefit of the ill; but just as often he capitalized on these miracles to teach mankind. After healing many he said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am come not to call the righteous, but the sinners to repentance." (Matthew 9:12-13.) We, too, should think of important teachings relative to the miracle of his resurrection.

He Taught as One Having Authority

At times, through the divine authority of his priesthood, he simply declared truths, as a person of his stature could. For example, he said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5:28.) At the conclusion of the Sermon on the Mount: ". . . the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." (Matthew 7:28-29.) We would do well to remember that many times truths which are obvious to us need no documentation, but we can speak through the authority of our position.

He Taught with Parables

Parables were used extensively to teach gospel truths. Speaking of parables, George Buttrick said: "The word means literally 'a throwing along side." The old definition 'an earthly story with a heavenly meaning,' can hardly be improved." (George A. Buttrick, The Parables of Jesus, Garden City, New York, Doubleday Doran and Company, Inc., 1928, p. xv.) Christ taught parables to make the gospel more meaningful to the layman. What woman could help but remember his great teachings of the kingdom of God every time she made bread and saw the action of the leaven. (Matthew 13:33.) What farmer among us can help but think of the judgment of man every time he sows the seed for a new crop. (Matthew 13:3-9.) Parables have a message for all people-the sinner and the saint, the troubled and the triumphant. Each may find something meaningful in the parables. Those with evil intent were thwarted in their efforts to find a word to condemn him; yet the truths of his teachings were understood by the honest in heart. (Matthew 13:10-16.)

He Compared Abstract Principles to Everyday Events

Christ also used concrete ideas to represent abstract principles. In referring to common everyday things, he was able to present new concepts to the disciples in an understandable way. When he spoke of becoming a fisher of

men, Peter undoubtedly understood his new mission much better. (Mark 1:17.) The women of drought-stricken Samaria understood the value of the gospel when he compared it to "living water." (John 4:7-13.) In a land where refrigeration was unknown and the preservation of foods was difficult, the statement, "Ye are the salt of the earth" took on new meaning. (Matthew 5:13-16.)

He Was the Master Storyteller

The master storyteller used illustrations to inspire his students. What farmer who has followed the plow and tried to plow a straight furrow could but take meaning from the words, ". . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God''? (Luke 9:62.) In olden days a farmer would always select a distant object as a goal and plow straight toward it. If he looked back, he would almost always tend to pull to the right or to the left. As it was with the plowman, so it is with us. To walk the straight and narrow path, we must look to the distant goal of perfection which Christ held out for us. If we look back, we may wander astray and never realize our objectives.

To illustrate the value of humility, what better object could he use than little children at play nearby? (Luke 7:31-35.) If children were not present, surely all could quickly recall childhood memories which would stir them. To be the master teacher, Christ was also the master storyteller. We would do well to realize the value of a story in teaching. Have we not observed how the learner alerts at the statement "What shall I liken the kingdom of God unto?"

He Used Questions to Teach Eternal Truths

As the Christ used the techniques of a master teacher, one of his favorites was the use of questions. ". . . What is written in the law? how readest thou?" (Luke 10:26.) "Is it lawful on the sabbath days to do good? . . ." (Luke 6:9.) ". . . Whom do men say that I the Son of man am?" (Matthew 16:13-16.) These are examples of his ability to change almost any situation into a learning experience. The proper use of questions is one of the most useful methods of encouraging people to think and study. A searching probe with a question can quickly reveal the knowledge and thinking of a person.

His Repetition Brought Conviction

Repetition is a common form of teaching and Christ used the practice regularly. An oftrepeated warning was against selfishness, and we find his admonition to beware of this in

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ALL THINGS HAVE THEIR LIKENESS

Alda F. Gardner

Teacher, Afton, Wyoming Seminary

Dear Father_of Creation, hear our prayer: We offer praise and thanks for things we see; For higher stocks these seem to verify—The symbols on which rests Thy universe, "For all things have their likeness in the heavens And all things are created and are made To bear a record there of Thee, both things Which temporal are, and spiritual; Those things above, upon, within, beneath The earth: all things bear record of Thee there."*

*Moses 6:63

We've seen the infant steps of faith which man So eagerly has made t'ward searching out And understanding one small particle Of Thine own handiwork so sought by man.

We watched the planning of Apollo-eight And learned the names of those who'd man the craft; We heard the take off and the landing dates, Then with the ground crew scanned the skies for signs That weather would not mar the plans Nor take its toll in lives so dear to Thee.

We marveled that the human mind could scheme Design so intricate and accurate That stage by stage 'twould travel into space At speed before unknown to mortal man; Then on the day so specified begin Its orbits 'round the moon, in number planned.

How could these three communicate with man On earth:—Imprisoned within walls so stout That heat of friction could not them consume Nor other forces pierce or penetrate.

To think a listening world could hear them speak, And watch the antics weightlessness produced; Yes, learn when one regained his normal health As anxious hearts awaited hour by hour To learn if such close contact might transmit Infection to the others and prevent The lunar orbit "Go ahead" so near.

Abated breath attended every phase;
"Each stage had functioned," they said, "Perfectly."
When that far goal should truly be achieved
Could their celestial craft return to earth
The instant when those airmen might direct?
To their slight touch on sensitive controls
That marvel of the ages gave prompt heed.

While on the earth, the whole world around, The unbelieving masses soon would learn That man can plan, predict, attempt and do Those things his mind has power to conceive.

When astronauts and capsule were retrieved, Dear God—Thou must have surely heard the cry Of praise, of thanks and wonderment ascend, While some with self-sufficient pride exclaimed, "We don't need God—Behold what man has done!"

Then those who've listened to Thy Prophet's voice Recalled how he has given us to know "That things of God have deep import; that time, Exper'ence, careful, pond'rous, solemn thought Can only find them out. Thy mind, O man, If thou wouldst help exalt an earthly soul, Must stretch as high as heaven's utmost realm And search into and contemplate the deep, The dark abyss, and broad expanse of all Eternity. Thou must commune with God."*

*Joseph Smith's Teachings

"Commune with God?" the scoffers ask, "How can Mere mortals think that God could speak to men On earth? Impossible! Naive—a dream."

Well, listen, doubter:—Can't you see that all Your talk is foolishness? Believe your eyes. All those who scoff at prayer and God should learn That if the astronauts in flight can keep In touch with forces which have thrust them all—In order—to that navigation through The vast unknown, and there take guidance from Afar; can meet a fore planned schedule right On time; heed signals to protect both men And craft; together make decisions as The course is spanned; send Telstar evidence Of truth so plainly real, and then return

To that fond base called home to share the full Excitement and the thrill of being those Selected to explore and share the light And wonders so available to man In tune:—then why do some so callously Deny that Power which communes with all?—The God who flung all men through space upon This sphere where we are fellow-travelers With varied training, insights and degree?

True, some are captains with authority
To act, to serve, prepare with care to gain
And transmit signals from the source divine
Which dreamed, designed, then organized the Plan.

Why marvel we what puny man has done, Yet take for granted miracles supreme Of magnitude so great some call it "myth" Because they cannot comprehend design?

Look to the glorious day of history When Jesus, King Immanuel, earth's God Returned from death—the empty tomb gaped wide; He visited with people of this world— On continents apart—who witnessed the

Accomplishment He made. Then when the Time had come for his return to heav'n Ascended in full view in broad daylight, While two men clothed in white dispelled their awe Declaring thus, "Ye men of Galilee, Why stand ye gazing into heav'n? That same Great Jesus whom ye saw ascend from you Shall come in the like manner as you saw Him go." Two thousand years have come and gone, But few have paused to wonder how He went. No special, thunderous blast-off from a tower; No costly trappings—yet we know that soon He'll come again. 'Tis then Apollo-eight Shall seem but shadow of Millennial Power Forecasting Him. In glory shall He come.

Then every knee shall how and tongue confess That this same Jesus, so rejected then, Is He who showed the way to talk with God To whom deaf ears were oft so rudely turned Though science almost helped them see His face.

Let's take full view of those three astronauts Again. Consider well the training they Pursued ere they embarked upon that course Through the unknown. How eagerly each learned To fill the role assigned to him e'en though Strict dangers threatened to consume him, should He fail to heed the knowledge he had gained.

How earnestly each flyer must engage In full cooperation with the other. As with the forces placed in his control, If he, himself, would both survive and gain The goal so vital to the cause espoused. Small wonder the concern of all for them, Both those involved in preparation for The flight (who'd triggered the projection with Sure touch) and other millions who would watch And pray and keep in touch until the splash-Down and emergence came. Then 'round the world Was heard the praise, "Well done!" Who but a fool Could fail to see the likeness of that flight To birth of man:-his brief important course In capsule made of flesh he must control If he would take it back to Him who said, "We'll send you down to earth to prove If you will use the knowledge you have gained In training with your Father and the task-Force here who'll keep in loving contact to Direct your course, then guide you safely home."

Would he assist the other capsuled life So dear to the Creator of them all? Or, in weak selfishness forget that he Could not return if he should fail to help Another soul attain the goal so dear? Thus, here as over there man, too, is watched With anxious care, and joy for his return Is just as sure as for the Astronaut!



they give an assurance they know whereof they speak. One feels the directing and guiding influence in their lives. This quiet, calm faith seems to radiate in leadership. As a result of faith, our wisdom, understanding, knowledge, and judgment are made sure.

The story is told of a serviceman in World War II who found himself in the lowlands of Holland. The German army had observation and was pouring down artillery shells upon a pinned-down company of infantrymen. The serviceman had left the operation post and had started to return to the rear when he found himself trapped by artillery fire. During a slight pause in the shelling, he rushed to a canal close by, flung himself into the water, and hugged close to the canal bank for protection. Soon the schrapnel began to pierce the water's surface all around him. It was then the soldier prayed unto the Father. "Father," he said, "if I am going to work for you in this life, you will have to protect me against this terrifying shelling. If you would rather that I work in heaven, then 'here am I.'" It was then this sweet, quiet, calm faith came upon him. He arose and started walking down the middle of the canal. The falling shells were all about him, but through it all he remained unhurt and unafraid.

Fear grips the hearts of many would-be leaders and causes them to react unnaturally and unwisely. Faith comforts the heart and gives real meaning to life.

Yes, Jesus said, "Come, follow me"; and they laid down their nets and followed him. Jesus was teachable. He learned from the lilies of the field, from the wheat and the tares, the lost coin, from men, from rulers, and from kings. Though he were the Son of God, yet "he learned"-as we learn in life. Jesus was dedicated to his Father's will; though he were tempted and tried, his attitude was always, "Father, not my will be done, but thine." Jesus was enthusiastic in the work he knew to be true; and with a calm, quiet faith he administered the will of the Father. Men and women followed him wherever he went. He fed them. and they hungered no more. He gave them drink, and they were satisfied. Though ages have come and gone, yet his teachings are remembered and loved by more people than those of any other teacher who ever lived.

Great leaders and teachers in the Church today who know and practice the teachings of Jesus can say, as he said, "Come, Follow Me"; and those who see and hear will follow.

With Real Intent

Ron Woods Ogden Seminary Teacher

LITTLE BOY came home from playing with his neighborhood friends. His step was slow, and the corners of his mouth turned down in dejection. "What's the matter, son?" asked his father. "Well," answered the boy, "we were playing 'Hide and Seek' and I hid; but nobody seeked me."

Perhaps our Heavenly Father sometimes feels the same way. He has hid himself and invited us to seek him. One method we are given to help us find him is prayer.

President McKay has said: "Prayer is the pulsation of a yearning, loving heart in tune with the infinite. It is a message of the soul sent directly to a loving Father. The language is not mere words but spirit in vibration." (David O. McKay, Treasures of Life, compiled by Clare Middlemiss, Deseret Book Co., 1962, p. 308.)

We sometimes get so used to reciting "mere words" in our 'public and private prayers that the "spirit in vibration" fails to get through. Day after day, period after period, I hear the same phrases in the same words as my seminary students offer opening prayers in class. "We thank thee for this beautiful building we have to meet in. . . . We hope that Brother Woods will have a good lesson for us. . . .



Bless us that we will listen. . . . Help us get back to the school in safety. . . ." It is as if they are reading prayers from mimeographed forms. Now, no one will dispute that sincerity can lie behind memorized phrases, but most will agree that it tends not to.

Latter-day Saints have often been critical of memorized prayers. Our view is that verbatim prayers are not necessarily from the heart. And yet many of our students (and others whom they hear pray) say prayers that are essentially memorized. Oh, yes, they change the phrases around so that they come in a different order each time, but the phrases are still the same—trite and hackneyed as ever.

Students should be helped to see that the kinds of prayers that reach a living God come from the desires of the heart; hence, though the language may be simple, the words are meaningful. When we feel that we are speaking to a living being rather than performing an assigned ritual before a group, our efforts to communicate with God are more successful. Praying and "saying a prayer" are certainly not synonymous.

An observer of Joseph Smith said of him: "He addressed his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. . . . It appeared to me as though in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen." (Truman Madsen, "Portrait of a Prophet," The Improvement Era, December 1963, p. 1138.) Students must be helped to understand that they are speaking with a real person. They need our testimonies to help them.

Teachers may wish to challenge students with an experiment, rewarding though difficult. Have them try for one week, in both personal and public prayers, to use no familiar phrases—to take the time as they pray to find new ways to say what they feel—and to speak only of those things which they feel in their hearts. If our prayers are to get through the ceiling, we must do as the scripture says: "... ye shall ask with a sincere heart, with real intent. . . ." (Moroni 10:4.)

Those Early Birds

Ross Marshall Missoula, Montana Institute Director

S the alarm clock sounded, I reached out into the night halfway hoping to smash it into oblivion. Five a.m.—what I wouldn't give for another hour in bed! Shaving was a sleepy task, but by the time I had showered and dressed I was ready to face this new day with a smile. As I stepped from my motel room, the cool Montana November night had not yet given way to any of morning's telltale sun rays. My destination was a small town nestled in a snow-covered valley of western Montana.

Why do they do it? What makes them willing to give so much for so little? They carry such titles as housewife, bishop, lawyer, member of the stake presidency, and mother or nine. Yes, early-morning seminary teachers are "early birds." Instead of catching the proverbial worm, however, these dedicated teachers have caught the love and respect of youth all over the Church.

Darkness still abounded as my car came to rest in front of the local ward chapel. The scene is the same with each teacher visited—lights sparkling in one end of the building, enthusiastic youth with warm smiles, and always a friendly greeting from the teacher. This day the teacher happened to be an elegant, middleaged woman with a warm, penetrating smile. As always, I was courteously given a chair and a songbook and asked to join in the devotional. Before I realized it, the time had slipped by and the class was over.

Sister early-morning teacher and I then visited for an hour or so, where we interchanged ideas concerning her students and class. Soon I was on my way home, pleasantly recounting the experiences of the last three days in which I had visited three of our forty-three seminaries in westeren Montana.

They live in the mountains, they live on farms, they live in the cities; but wherever you find them, early-morning seminary teachers are something special. They arise before dawn each day to teach and guide their students; then with this commitment fulfilled, the vast majority dash off to work. This scene is repeated literally hundreds of times each day all across the United States.

Yes, there is something special about an early-morning seminary teacher. Who else de-

votes two to three hours of lesson preparation each day for only one hour's presentation? Who else arises so early each morning to engage in something that does not represent their family or livelihood?

These dedicated persons comprise two-thirds of our seminary teaching force. They have in their classes over one-half of the 130,000 students who are now enrolled in seminary. Yes, "early birds" are a major part of our vast Church educational system. They carry the program forward in most of our fifty states.

Should you be able to determine the anatomy of a nonreleased-time seminary teacher, you would, in most cases, find a dedicated heart that beats out of love for youth. You would find an unselfish motive which displays a fervent desire to point the right direction. You would notice some gray hairs of wisdom resting above two sparkling eyes. You would encounter a grand example of empathy seasoned by parenthood. There would be these and many other qualities that we want the teachers of our children to possess.

My hat goes off to you, the "early birds" of the Church educational program. You have the love and respect, not only of students, but also of those who are aware of the fine contribution you are making to the youth of the Church.



FTEN talked about but seldom defined, the generation gap and the seed which produced it are like poison which kills through overstimulation. The generation gap is loosely defined as anything from the failure of the older generation to communicate with the younger generation—and vice versa—to the other extreme where the mature and the young speak "different" languages and neither wishes to communicate with the other; thus, a complete and total rift exists between them.

The above definition is excellent as far as it goes, though it somehow suggests that the generation gap is a modern phenoincnon. In reality there has always been a generation gap; and there always will be, for it is nothing more than the gap between infancy and adulthood. Still more accurately, it is the gap between the immaturity of the child and the maturity of the adult, regardless of age. This brings us to the need of a better definition of maturity than chronological age alone.

The Overstreets published a book some years ago entitled The Mature Mind. Their definition focuses on the life of Christ and the examples of his actions as the criterion of maturity. To this, most would agree. Still one step more might be considered. We should recognize the philosophies, the convictions of truth, the understanding of universal absolutes-or at least that there are such-which brought forth this maturity in Him. In knowing and understanding some of these and having faith in others, a similar maturity might be awakened in us. Without this understanding, we are drifters-following any and every "wind of doctrine" which appears like a firefly on the darkened scene of human life.

No doubt Jesus had this in mind when he said, "Blessed are the meek, for they shall inherit the earth." To the ignorant, meekness and weakness may be the same. In reality, meekness is the absolute strength of complete self-control in harmony with right and based upon eternal truths and principles. In the light of eternal truth, meekness is that kind of selfdetermined action which causes an individual to do right regardless of the selfish desires, urges, or drives he may have. So it was that Jesus could meekly drive the money changers from the temple; meekly tell Peter to "get thee behind me Satan"; and meekly say to John the Baptist, "Blessed is he who is not offended in mc." In all meekness He could tell the Pharisees they were "whited sepulchres," and he could meekly go to the cross knowing that "No

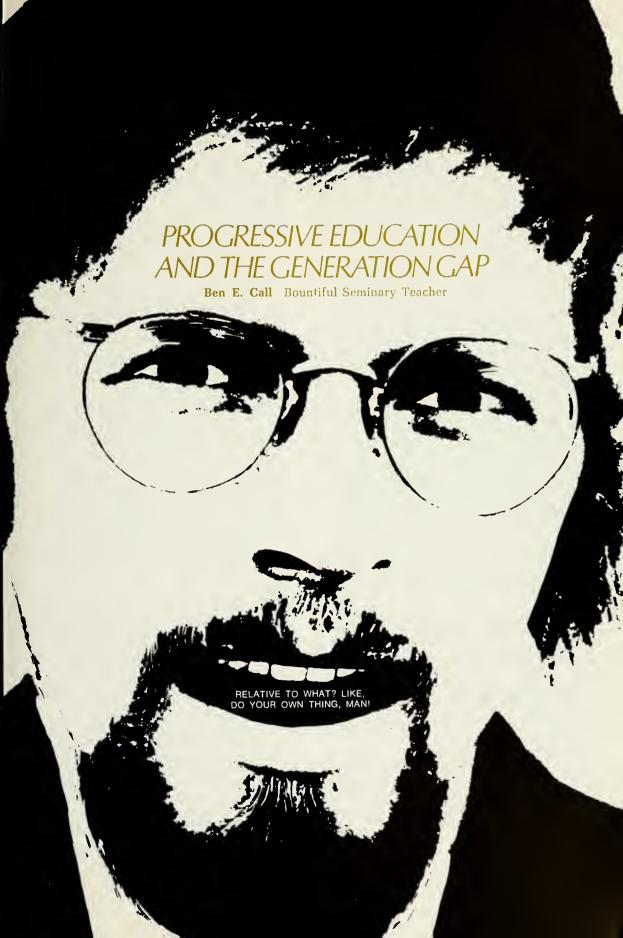
man taketh my life from me. It is a gift of God." Such self-control is genuine. It is meekness. It clearly exhibits an understanding of right and wrong based upon eternal truths known or accepted by faith. Such meekness, such maturity is not developed in lost and selfish souls who wander aimlessly through life.

Having now defined meekness and maturity, we can more accurately define the generation gap. The generation gap, then, is the area of non-communication (with its ever increasing violence) between the immature and the mature. It is the immature's explosiveness of nondiscipline and disrespect. It is the contempt of the childish (any age) for those who would prevent him from having his own way at the expense of others. It is refusal to recognize the rights of others. From such contempt arise the tantrums in which efforts to get what one wants are displayed. If the tantrum achieves its purpose it is repeated again and again. A tantrum becomes a riot when it involves immature persons of sufficient physical size and in sufficient numbers that real damage can be inflicted upon the victims. (It should be carefully noted here that reformation based upon justice and honor should not be confused with the kind of action which has no such guide lines.)

Immaturity of Children

Children are immature. They are born immature, and this is the way we expect them to be. Until recent years, however, we have also expected them to "grow up." We have expected them to do their part in learning, not only to communicate, but to learn self-control. When various kinds of verbal communication have failed, the communication of the spanking has been employed. (This method has sometimes been misused. It is suggested that we should reinstate the idea that mature individuals know there is a "right" use for the spanking and employ it in meekness when necessary. "Spare the rod and spoil the child." Forget not the fact that "The Lord chasteneth whom he loveth, that they might learn wisdom.")

Until recently we have expected the immature to learn maturity through percept, example, and effort. We have expected the immature to do their part in overcoming the generation gap—known by its other name, immaturity. At the present time, however, the tantrum of the six-year-old and the riot of the college student are looked upon with indulgence by too many adults who are themselves immature, being the earlier products of the permissiveness of Progressive Education.



Such immature adults—and they are increasing in numbers constantly—who have no sense of ethical values based upon eternal truths, find it very difficult to label the riot as immoral. Much of modern psychology has added fuel to the flames by insisting that to punish a child will mar his psyche, his ego, or his self-image. Knowing these facts full well, the college student who has not learned better at home will gloat at the generation gap and try to gain advantage by enlarging it, rather than to do his part to bridge it through his own maturation.

Do not misunderstand. I am not advocating the return of children to the workhouses or the turning of our schools into similar institutions. I am not advocating that external discipline be used upon our children to make them slaves to the adult world. I certainly am advocating, however, strenuous effort on the part of the mature to teach the immature self-discipline based upon the conviction that moral and ethical values are founded in the reality of some absolutes. This self-discipline should be on a scale of increasing responsibility on the part of the growing child, correlated to his increasing abilities. It should be recognized that often these abilities are apparent and ready for use long before the child himself may be interested in self-discipline (And, of course, it is readily recognized that to try to force self-discipline upon a child before abilities are there is extremely damaging.) We must also recognize that lack of interest in developing self-discipline does not mean that the individual is incapable of learning it.

It should be understood that the development of discipline may stimulate interest as well as understanding. Jesus expressed this idea in these words: "If any man will do his will, he shall know of the doctrine" The reestablishment of such a policy would tend to bring the immature to meekness and maturity in greater numbers. This would move us in the direction of overcoming the evils of a generation gap which is running wild and unchecked in young men and women across our country. It would focus the tantrums of childhood back within the childhood years, rather than encourage them to explode in the years of young adulthood.

Dangerous Seed

Let us turn our attention now to the seed which may have done more than any other one thing to develop this abnormal generation gap—a modern philosophy to the effect that "Change is the only changeless thing." Another way of stating this concept is, "There are no absolutes. There are no eternals. Truth is relative and

situational. What is true today may not, and almost certainly will not, be true tomorrow." PROGRESSIVE EDUCATION IS THE IMPLE-MENTATION OF THIS PHILOSOPHY THROUGH THE SCHOOLS. Make no mistake about it. Even a casual perusal of the words of the American apostles of Pragmatism—of which John Dewey is an eminent figure—reveals they accept as fact that empiricism makes all past moral and ethical values obsolute. Yes, the great problem-solving technique of Progressive Education attributed to John Dewey reeks with it. Witness the following:

- 1. Recognize the problem and define it.
- 2. Find all factors contributing to the problem.
- Recognize that modern situations must eliminate the stock solution to similar problems of the past. Our situation is new.
- 4. Recognize that every situation is different from all others.
- Postulate possible solutions, knowing that they may be very different from the solutions to other problems.

Thus we see that Dewey's pragmatitsm is a reaction against all previous philosophy, good or bad by other standards, including Christianity and God. This conclusion is very seldom put into such blunt words, but it is there to see for those who will recognize it.

It is this influence of Progressive Education, above and beyond the influence which is exerted upon the individual practititoner, which has taken much that is honored and revered by the more traditional philosophy and philosophers of education from the textbooks of American history and literature that are used by our schools today.

It is difficult to keep our discussion brief at this point, for to do so is to be both uninformative and, perhaps, unfair to certain advocates of Progressive Education. Volumes have been written, published, and feverously studied to explain and encourage the use of such basic concepts in our schools; but when they are used, they appear in such ideas and policies as the following:

- Do not teach a child what to think, rather teach him how to think.
- 2. Individuality is more important than conformity, for conformity imposes someone else's ideas of morals upon the student which thus takes from him his freedom to be himself.
- Social adjustments are more important than academic adjustments. [The latter is more in harmony with eternal truths

which are denied by progressive educacators.

4. Social adjustments to one's contemporaries (i.e., other children) are more important than the adjustment to moral values imposed by God, by the state, or even by parents and teachers.

Personal, firsthand experience is the best teacher, if not the only teacher; and book learning can never be as valuable as

"experience."

6. The child or youth should be taught only through his interests, lest he be forced to be something other than himself.

- The child's natural interests are a good guide to his learning abilities and the key to follow as to the subject matter of his education.
- Social promotions are valid, despite the academic abilities or inabilities of the student. Keep them in their age group at all costs.

Unhappy Results

As these ideas and concepts are implemented and practiced in our schools, it is not difficult to see the results. Here are but a few:

- Academic standards are sacrified on the altar of social adjustment.
- Extracurricular activities interrupt often and many times displace the academic classes to such an extent that these have to be "watered down."
- Character education courses are strangely out of place in our schools, for they tend to impose a moral standard not one's own.

What are we really seeing as we think of the news heard this morning?-"Rioting on the college campuses the world over." We are watching the results of what we have been teaching young people for years. It is now bearing its first discernable fruits-riots and destruction. But take courage, there is more to come. Since men and women who accept and promulgate these erroneous philosophies are now in sufficient numbers in key positions in all three branches of government, in churches, and in schools, disciplinary action will be little and ineffective. These influential leaders will reason that the expedient thing to do will be to "let it work itself out." This kind of reasoning will encourage more riots of greater intensity in increasing numbers of places. Soon the generation gap will become nonexistent as older as well as younger people adopt a philosophy of irresponsibility-it will be all gap and no generations.

Possibility of Change

There is a possibility that a voice will be heard by some and acted upon to change the trend. Here are a number of suggestions that might help to move the pendulum back to a more tenable position:

- Let teachers in the schools and the Church maintain or improve standards.
- Let administrators and administrations in both schools and Church support standards and not permit their courses of study to be eroded away gradually in an effort to appeal to the interests of the immature.
- Let Progressive Education and its related philosophies be exposed to all teachers for what they really are. (Dare we in Church schools really teach what to think on such issues?)
- 4. Do not permit extracurricular activities to interfere with the curriculum.
- Establish again the facts of eternal truths and laws as guide posts to conduct and morality. Without these guide posts, education has become the great process of the blind leading the blind.
- 6. Exert effort to establish real discipline in the home, the school, the Church, and in all branches of government over which any of us may have influence. If such discipline is maintained in the home, the problems of the school will be better solved, and in turn, the problems of government. This is especially true where the government is committed to ensure public tranquility.

The following concluding thought is expressed by Dr. Graham B. Blaine, Jr., Chief of Psychiatry, University Health Services, Harvard University.

Dr. Blaine suggests that in the light of the hippie experiment, "situation Ethics" should reexamine its assertion that "absolute standards deprive man of desirable freedom."

The main difference between the shortlasting philosophy of the love-in generation and the long-lasting Christian religion is the presence in the latter of absolutes which provide the structure that seems to be essential for the existence of a relatively harmonious society. (Reported in **The Deseret News**, February 10, 1968.)



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EVERAL years ago I remember sitting in a classroom waiting for the teacher to arrive. This was the first day of class, and the teacher was new to all of us. I noticed a great eagerness in the students who, for the most part, were anxiously awaiting his arrival.

The buzzer sounded, and the teacher opened the door. All heads turned to him—the students, apparently, were screening him very closely. I was impressed with his bearing. He was physically mature and approached us with commanding stride. He smiled, paused, picked up his notes, and for 50 minutes buried us with his personal fixations. Whether he was conscious or not of our disinterest did not appear to matter.

In succeeding class presentations his manner changed little, and each day our appetite for learning was crushed. On occasion students attempted to become involved and to determine if there might be other alternatives to consider in the subject matter. Day by day, few hands were raised, until the lethargy of this situation was at a critical point. The wand he waved had failed to make a new group of puppets. The students became increasingly dissatisfied as he continued to coerce us with his opinions. His total lack of consideration for our desire to participate in the learning process was most bothersome. We had not objected to the sacred right of a teacher to give us his personal commitment, but to have it forced upon us without consideration for the whole spectrum of truth antagonized us. As I look back I still recall his image, the pointing finger, and the dictum he uttered: "this you must believe." He always seemed to bring out the worst in me, and my comrades acted conversely to his counsel.

It is in situations such as this that students tend to reflect upon past experiences and to assess methods used by both good and poor teachers. Is it not a vital function and sacred duty of our teachers in religious education to teach so students can see the varying possibilities and alternatives in problem-solving?to see cause and effect relationships of certain moral actions and sufficient documentation of vicarious experience that each student may make wiser choices? It would become a student's delight to be so taught that he could see the possibilities and then, choosing the proper principle, make eternal commitments. Being free of a dogmatic teacher, he would become an initiator rather than a passive agent. Our Lord and Savior so complimented his disciples by helping them become men of decision: Our students can also become masterful in decisionmaking if they are not plagued by dogmatismthat is, having the teacher force his opinion on them declaring opinion to be the truth without consideration of the alternatives and without recognition of a student's dignity.

This kind of teacher is like Procrustes, who lived in ancient Greece. His house stood near a well-traveled path, and people who came his way were invited into his home. There Procrustes attempted to remake each person into his own physical likeness—if they were taller than he, their legs were cut off: if shorter, he would stretch them until they had the same height as he. Since then, the term "Procrustean" has been applied to teachers who try to make everyone fit a common mold. This kind of teacher is like a certain lady who read one novel a year, talked a whole year about this book, and regarded as ignorant those people who had not read it.

It appears that the degree to which a teacher is dogmatic is in some way related to his lack of concern for the student. Lack of concern is generally attributed to lack of knowledge of students. Could we accept the conclusion that the teacher who really understands students and the gospel of Jesus Christ would be relatively free of extremism and tend to be gracious and courteous as an instructor?

Let us consider some possible ways a teacher may help himself aviod being dogmatic or coercive and become a more efficient agent:



Glade F. Howell New England District Coordinator

(1) A teacher should prayerfully study the scriptures so he can come to know the mind and heart of Jesus Christ. (2) A teacher should attempt to develop an understanding of his students-to know their individual differences and backgrounds, so that each student in his class can be assisted to become a participant in the community of God's children. (3) A teacher should attempt to develop charity for individual students so that he will not register personal, judgmental value decisions respecting all he sees or experiences. (4) A teacher should become conscious of those areas in which he is most inclined to be coercive and continuously make an effort to be decisive when he can and permissive when he ought.

In his book The Brothers Karamazov, Dostoevski aptly explained the results of dogmatic or coercive teaching. The author portrays two of his characters, Ivan and Alyosha. Ivan is describing to Alyosha the coming of the Savior to a courtyard in Seville, Spain. The scene takes place in the fifteenth century during a severe inquisition. Hundreds of bodies lie in the courtyard burned by the order of the cardinal or "Grand Inquisitor." It is in this moment that the Savior comes. The people recognize him and flock to where he is. He walks among them as he did in Palestine, lifting up their souls, healing the sick, and blessing the followers in numerous ways. Suddenly the crowd turns as the Grand Inquisitor appears.



He is a tall, stern man in his nineties, with cruel. piercing eyes. He flicks his hand, and the guards seize the Savior and place him in a dark cell. Later, the Grand Inquisitor visits him privately and asks, "Is it Thou? I know it is. Why hast Thou come? For 1500 years we have been correcting what you did. You let man be free, and it caused him pain. You let man make choices and exercise agency. Now the people come to us with no burdens because we take care of their decisions. They are not confused by knowing other possibilities; they follow us unquestioningly. Why hast Thou come?" The story continues with the Grand Inquisitor saying, "I will not take your life; but go your way and trouble us no more." Walking out of the cell, Jesus kisses the old man on his cold, bloodless cheek and goes into the dark night. This example by the Grand Inquisitor of teaching by force resulted in two conditions: The people could choose either (1) to resist and, in this case, be burned or (2) to follow in blind obedience.

Men must be able to see possibilities and to exercise agency. They must know the opposites and see where mercy and justice begin and end. Is not this the theme of the parable of the Prodigal Son? The moment of greatness was when he was at such a low ebb in the swine feeding lot "and he came to himself." Now he was capable of making a better decision because he could face the alternatives. In a correct concept of education, teachers would help students arrive at decisions without their going into the "swine feeding lot." If the students were allowed enlightened agency, they would choose wisely through vicarious experience.

Plato, in his Parable on Education, explains this same concept of the teacher's challenge to direct the student to a productive decision without force. The parable begins with the scene of a cave. In the cave is a group of prisoners facing a wall. They are fettered and cannot move or turn their heads. Behind them is a balcony where a fire burns. These prisoners have always been in the cave-this has been their total experience. Their education consists of viewing various objects projected on the wall in front of them by means of firelight. The prisoners always see the grotesque shadows instead of the real image, whether it be a statue, horse, man, or book. Sometimes there is a sound accompanying the objects. As these prisoners see the shadow and occasionally hear a sound, they develop an encyclopedia of knowledge based on their limited experience. One day a prisoner is released and escorted to where these objects have been projected. Even as the prisoner is invited outside into the real world, the dazzling new light blinds him. He is told that what he previously learned was foolery, and now he is seeing reality. He is puzzled, then angered when he sees that the new experience dispells his former learning. What a painful transition it is for the prisoner to come to this new understanding! He is reminded of his first habitation and the condition of his fellow prisoners. He now has missionary zeal and wants to return to his former abode to enlighten those who are still held captive; but when he tries to teach them, they laugh at him and say he has spoiled his eyesight by going to the outside.

This challenge of teaching the "prisoners" so they, too, can come to the light must be done in a way which will preserve their dignity. They must not be exposed to dogmatism, but allowed, by invitation, to see the alternatives for themselves.

Some of the questions one needs to ask oneself to determine his degree of concern for students in order that one may avoid coercive teaching are (1) How does one teach in such a way that the student can eventually mature in wisdom to a point where he can know cause and effect? (2). To what and to whom should one be obedient? (3) What are students' fears, needs, and hopes? (4) Are students being prepared for decisive, enlightened, and positive behavior? (5) What will they do when they read the literature available-can they glean and discard as needed? (6) How well will they handle the available sources of knowledge? (7) How will they react to reviling ministers or traveling gurus-how will they respond to culture revolutionists? Having these concerns for our students, much of what we call "dogmatism" is ruled out. Rather, we approach our students with an invitation to join us as students.

Our Father in heaven is not a coercive teacher. He is desirous that his children be initiators and not commanded in all things. In our teaching process we should use this scripture as a guiding principle:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

But if it not be right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong (D&C 9:7-9.)

Our father acknowledges that his children on earth are capable of being enlarged upon through a teaching process. In helping educators learn to teach by invitation—being void of coercion—let us consider the two young men who followed Jesus one day along the banks of the Jordan. When they asked Jesus where he lived, Jesus invited them to follow him and see; and they remained with him for the rest of the day. The result of this great teaching moment was that the young men wanted their comrades to come and see Jesus. This courtesy was allowed. Jesus let his followers choose among the alternatives without coercion.

In more recent times the Prophet Joseph Smith declared the same concept of teaching correct principles and allowing individuals to govern themselves. This method of teaching is in harmony with the fundamental principle of free agency through which each human being may grow and develop to the fullest extent.

May it be our success as teachers to be free of extremism and dogmatism and to teach the proper alternatives so our students can become men and women of decision. If they are taught correct principles in an eternal perspective, they will come to know that there is a God—that he lives—he speaks—he loves them.

THE MASTER TEACHER Continued from page 19

the following scriptures: Mark 8:35; Luke 9:24; 17:33; Matthew 10:39, 16:25; John 12:25, as well as many other indirect references. In the mission field our missionaries are taught that repetition brings conviction. All teachers in the Church should learn the value of repetition. They should also be aware that variety is the spice of life; so by developing a variety of repetitive processes, they can obtain the maximum value from this technique.

Sermons and Sermonettes

Christ realized the value of a sermon or a lecture. A history of his great sermons are as follows:

- a. The Sermon on the Mount (Matthew 5-7.)
- b. On the plain (Luke 6.)
- c. To the Twelve [Matthew 10:5-42.]
- d. On discipleship, or humility (Matthew 18:1-22.)
- e. On the Pharisees (Matthew 23.)
- f. On the last days (Matthew 24, 25.)
 - g. On unwashed hands (Matthew 15:1-20). (Mark 7:1-23.)
 - h. On the bread of life (John 6:26, 27, 32, 58.)
 - i. On the Good Shepherd (John 9:37; 10:42.)
 - j. On the Father and the Son (John 5:19-47.)

k. To the Seventy (Luke 10:1-24.) l. Farewell discourse (John 14-16.)

Who has not thrilled at the thinking of God as he spoke of eternal values in the Sermon on the Mount? Truly this is God's plan for peace on earth and good will toward men. There are times when a person can best express himself and his thoughts by simply sermonizing them.

He Used Other Forms of Speech to Make His Point

There are other forms of speech which Jesus used. Often he employed picturesque expressions to illustrate his point; for example: In Matthew 6:28-32 he makes reference to the lilies of the field; ". . . even Solomon in all his glory was not arraved like one of these." If bluntness would help to illustrate his point, he felt free to use it. Once he said, ". . . they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14.) Some of Christ's teachings were a paradox. "Think not that I am come to send peace on earth: I come not to send peace, but a sword." (Matthew 10:34.) In this same chapter we have this much quoted paradox, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matthew 10:39.) Christ also used hyperbole or exaggeration to establish a valuable truth. In the Sermon on the Mount we read, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3.) We know that a beam was a large wooden timber which could not possibly be in a person's eye; yet Christ used this term to emphasize the vitality of his teachings and to impress upon people the urgency of the gospel. The author feels that the humor Christ must certainly have had comes to light in this statement and in many others. A sense of humor is a vital prerequisite to the delicate art of teaching.

The Master Teacher knew and used all of these, as well as many unmentioned teaching principles. It would benefit all who teach the gospel to examine Christ's teaching methods and to incorporate them into their lesson presentations. If we are to present the eternal truths effectively, we must learn to teach as the Master taught.

SELF-DISCIPLINE

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to recognize that to do so will require effort. As each plateau is reached, reward yourself. Tell yourself you are a success so far. Now celebrate; then buckle down to the next short distance on the route to the long-term goal.

Organization

There is a close relationship between being organized and being well disciplined. Is there anyone who hasn't begun a project-or finished onc-who couldn't have done it faster, better, and at less expense if he had first taken the time necessary to think the project through? Sometimes, in our eagerness to achieve, we run off "half-cocked" and spin our wheels, so to speak, thereby wasting time and energy. A welldisciplined person will require of himself a detailed sequence of progressions toward the goal. The outline would include a time limitation on each step. It must also consider a cost analysis which would include financial obligations for each stcp. Time sacrifices which could curtail income and the possibilities of other family members providing income through one or two steps must be taken into account. To provide maximum effort through any project, you will find the self-discipline of totally organizing your program well worth the effort.

The Will

Will and self-discipline are one and the same to some; but, in reality, they are only related. Will is more than desire. It is the absolute determination to see a job finished, a goal attained. While the word "will' implies future, it encompasses the doing of everything necessary for the attainment of the goal. Selfdiscipline consists of every device or measure self-imposed in order to ensure the ultimate attainment. The will to succeed comes first, and this is the attribute that is lacking in most. Self-discipline is a matter of learning, not only to master onself, but to actually take the steps to accomplish the whole in the shortest period of time and in the most economical and thorough way. Here is where a man separates himself from the majority-from the great mass of mediocrity that the world has come to accept as the standard. The sacrificie required is rewarded in self-respect, admiration of others, and the new responsibilities that follow these rewards.

LAMANITE SEMINARY

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does not include the 388 placement school students who attend regular seminary.

Many former seminary students have now graduated from high school and are attending college. There are 222 Lamanite students at BYU. Also, many are on missions. Many have been married in the temple and are raising wonderful families.

Indeed, they are a noble people.







YRUM P. Jones acquired a love for learning in a one-teacher log schoolhouse a half dozen miles north of Cedar City, Utah. While life all around him was harsh, hard, and uncultured, Hyrum's disposition was always on the side of gentility. He was an aristocrat in the desert.

His sweet, gentle spirit was recognized at an early age when, on the first day of school, his teacher knelt and kissed him. After completing eight years of schooling in his home town of Enoch and graduating from the Branch Normal School at Cedar City (at that time a branch of the University of Utah), Hyrum returned to Enoch and, with only the equivalent of a high school education, taught school there for two years. Following this experience, he again enrolled in the school at Cedar City (now a branch of the agricultural college at Logan) where he served as a member of the debate team and became president of the student body. After two years he transferred to the Brigham Young University and graduated with a BS degree in 1916.

Experiences as a teacher, soldier, and student were to follow. Hyrum taught school in Parawan for a year, then entered the service during World War I. Upon his return he attended the agricultural college in Logan and graduated from that institution with a B.A. degree in the field of business. Having been awarded his second baccalaureate degree, he taught school in Huntington. He was visited a number of times by the superintendent of schools; and, on the last visit, the superintendent told Hyrum that he had never seen such a remarkable improvement in a school.

The next year Hyrum was invited to teach seminary in Huntington. He then taught briefly (three years) in Fillmore and eight years in Pleasant Grove and spent the last 18 years of his teaching in Spanish Fork, Utah, where he retired in 1956.

Brother Jones married Martha Kirkham December 24, 1920, and they are the parents of five sons. Four of the boys are in either the field of education or relating fields.

In community work he has been an active member of the American Legion until very recently and for more than 30 years has been a member of the Kiwanis Club.

Brother Jones attributes much of what he is today to his parents, whom he describes as honest pioneer stock. He said, "Kneeling twice each day in prayer seeking the Lord's blessings upon the brethren and the missionaries and upon us and our work caused me to love the Church and all associated with it. Through these experiences I learned to love the Lord."

He feels that the breakdown of the kind of home he knew as a boy has left youth adrift to follow the desires of a hurry-scurry world. He now sees young people growing up who miss choice experiences because of the turmoil of the world in which they live. The present world seems to be largely lacking in ideals, objectives, and goals, so that young people tend to live for the present and have not really learned to build and to think about tomorrow or the eternities. He believes that the "God is dead" movement is a most violent detriment and a deterrent to a continuance of faith in God. He also believes that what people see becomes the most important aspect of teaching and that we cannot teach something we are not. Paul lived what he taught and did so well that others have felt what he felt-not that he was perfect, but he did make a very honest effort.

Hyrum has always been a lover of the arts. He has been particularly interested in singing and has sung in many ward choirs, choruses and quartets. He has also always been a lover of nature. Many happy, summer hours were spent with his boys hunting and picnicking in the nearby mountains.

Hyrum Jones is genteel, clean in body, speech, and action; and his pleasant manner makes life enjoyable for those around him. One of his most outstanding characteristics is his kindness; he holds no ill will toward anyone. One cannot but be impressed with the depth of his sincerity and with his determination to live the gospel as he teaches it. Although he is a very gentle, unassuming man, he does not hesitate to speak up and defend any principle that he feels needs defending; but even in his effort to make corrections, he is kind.

These two things—kindness and determination to defend and live his ideals—are, in a sense, a culmination of the lion and the lamb in the life of Hyrum Jones. Temple Marriages
during 1966,
in eighteen stakes
in the Los Angeles and
San Bernardino areas
grouped according
to the religious training
they received.

This study was conducted by Roy A. West, Director of Research for the Department of Seminaries and Institutes of Religion. The two coordinators, stake presidents and bishops in the Los Angeles and San Bernardino areas cooperated to make this study possible. Study completed in 1967.

Religious Training Received by Those Who Married	Total Marriages	Temple Marriages	Percent of Temple Marriages
Institute Graduates	37	35	94.6%
Church School Graduates	69	63	91.3%
Some Courses In Institute	179	149	83.2%
Attended a Church School 1 to 3 years	175	144	82.3%
Seminary Graduates	300 .	229	76.3%
One or Two Years In Seminary	222	70	31.5%
Attended No Seminary	541	106	19.6%

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